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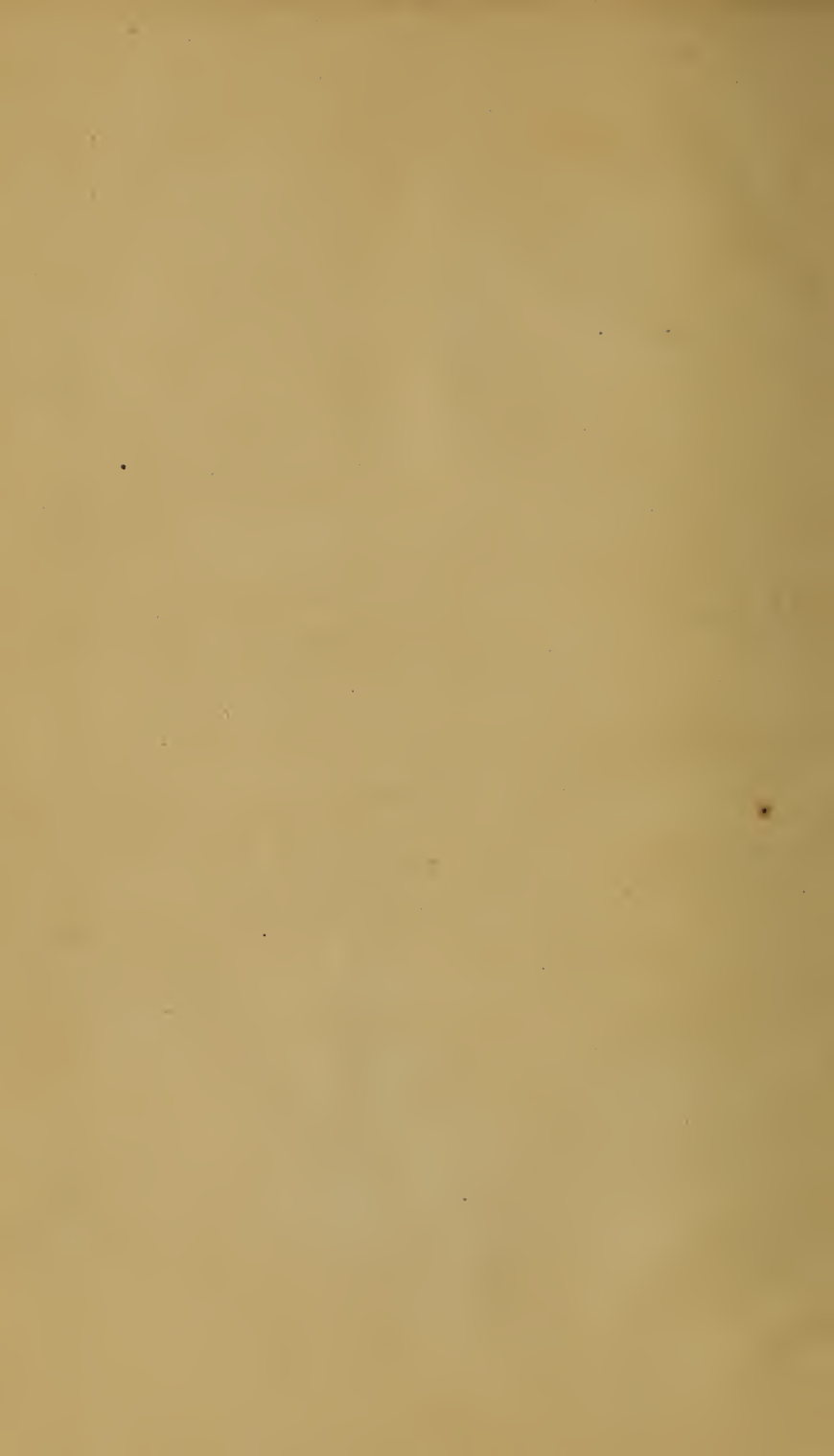
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UNITED STATES OF AMERICA.



EPISCOPAL BISHOPS,

THE SUCCESSORS OF

THE APOSTLES.

THE

SERMON

PREACHED IN ST. PAUL'S CHURCH, DETROIT,

ON SUNDAY, FEBRUARY 13, 1842,

AT THE ORDINATION OF THE

REVEREND MONTGOMERY SCHUYLER,

TO THE PRIESTHOOD,

AND

SABIN HOUGH AND EDWARD HODGKIN,

TO THE DEACONSHIP.

BY THE

RIGHT BEVEREND SAMUEL ALLEN McCOSKEY, D. D.

PUBLISHED BY REQUEST.

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THE following sermon was prepared under the pressure of the many cares and anxieties connected with the Apostolic office, in addition to those incident to the Rectorship of a large parish. The author had not the most remote idea of publishing it, when it was delivered. But at the earnest solicitation of the clergy then present, and many of the Laity of his own parish, and of reputable strangers who witnessed the transfer of a part of the Ministry, which the Great Head of the Church intrusted to his Apostles and their successors, he has consented to give it to the public at large. He has been, so far as possible, most scrupulously careful to avoid using any words calculated to irritate or wound christians who hold different views—but he hopes without any compromise of the truth. The subject is of vital importance, and concerns the eternal welfare of the human race. The author has thus considered it, and most fully believes, if the positions advanced cannot be sustained—CHRIST HAS LEFT NO CHURCH ON THE EARTH AND NO MINISTRY OF RECONCILIATION.

I BELIEVE ONE CATHOLIC AND APOSTOLIC CHURCH.

Nicene Creed.

**FROM ALL FALSE DOCTRINE, HERESY AND SCHISM; FROM
HARDNESS OF HEART, AND CONTEMPT OF THY WORD AND COM-
MANDMENT,**

GOOD LORD, DELIVER US.

The Litany.

SERMON.

"AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU."

St. John, xx, 21.

EVERY one who has been a close observer of passing events, must be convinced that seldom, if ever, has there been exhibited a more anxious spirit of inquiry in reference to the true Church of Christ, than at the present day. The time has gone by, when men would be satisfied with harsh and coarse invective, against those who rejoiced in the possession of an uninterrupted succession of the Priesthood of which Christ was the Head, and which He established to continue to the end of the world. They have grown weary of the continued divisions and countless number of sects which have sprung up, all warring against each other; and are now seeking for some resting place, where they can escape such agitations, and feel secure under the broad promise our Saviour made to his Church, *the gates of hell shall not prevail against it*. Men have endeavored to repress this spirit; and have made the most exciting appeals to popular prejudice; and under the specious name of religious freedom, have, in some degree, kept back the claims of the Church of Christ. But however successful these means may have been in former days, they are beginning to lose their power, and the christian world highly excited by the widespread ruin which schism, (separation from the true Church of Christ,) has effected, is anxiously and boldly inquiring where and what is the Church of Christ.

The ruinous idea, that men could associate together, and adopt such rules and government for themselves, as may suit

their tastes, and still be entitled to lay claim to be a part of the Church of Christ, is rapidly passing away. Men have been convinced, from sad experience of its fallacy, that however well adapted such organization may be to secure their civil comforts, yet they have not, and will not answer to promote, either their religious comfort or freedom.

The Saviour has not left his household, the Church, to be new-modelled by the ever changing opinions of men, or the eternal interests of millions of the human race, to be determined by a casting vote. His Church is not of man's forming—but has been established by Himself, and is regulated by well defined and well established laws. He is the Head and permanent Ruler thereof, and although now removed from sight and seated on His Mediatorial throne, yet he governs and regulates this Church, or Kingdom, (as it is frequently called,) by His constituted agents, to whom He has committed the very same authority which He received from His father, and with whom He* has promised to be to the end of the world.

That this is the case, can easily be ascertained from the word of God. In it we find, that the Church is constantly spoken of as a permanent body, as one—and its continued unity prayed for by the Saviour, its Head. St. Paul says, *He purchased a Church with His own blood.* This Church so purchased, is called *His Body—His Spouse—the Bride—the Lamb's wife,* and *Christ is the Head of the body, the Church.* And again, *there is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all.* Such declarations at once settle the point, that the Church is not of human organization, but was established by Christ himself—that it cannot be altered in any way by man, either on the plea of necessity, or of supposed advantage to be gained. Nothing is left, as you perceive, to men in reference to the organization of this Kingdom. This has been settled and permanently fixed by the Saviour himself. They have nothing to do

* St. Matt. xxvii chap., 19 and 20 v.

but become subjects of this Kingdom, obey its laws, and promote its interests.

It becomes then a question of vast importance to ascertain—to whom Christ has committed the government of this Kingdom? had they successors? and what are their powers and duties?

1st. To whom Christ has committed the government of His Kingdom—the Church. That he transferred the power he received from God his Father, the words of the text most fully declare. *As my Father hath sent me, even so send I you.* Every thing that could be possessed by a mere human being, was given by the Saviour. He was, as the Apostle declares, *the Head of the body*—consequently this headship was transferred, and all the power necessary to preserve and regulate the body. For if the power to preserve and regulate the body be not transferred with the headship of the body, the body itself must cease to exist; and of course the Church of Christ comes to an end. This cannot be. It must follow then, that as Christ is the permanent Ruler and Head of this body now in heaven, so are those to whom he transferred this power, permanent rulers and heads on the earth, for he transferred the earthly power over his Church. *As my Father hath sent me, even so send I you.*

The individuals who hold and exercise the office thus given, may and do change, but the office created has not, nor can it change, so long as the body, the Church, exists, or until the power granted be taken back. But the Church has, and will exist, until it becomes such a Church as Christ designs it to be, and until the gospel is proclaimed through it to all the world. For as St. Paul declares, *Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.* So that you perceive, the Church is to continue until it becomes a glorious Church, not having spot or wrinkle or any such thing.

And the same Apostle, speaking of the introduction of the Gentiles into the Church, says : *to the intent that now unto the principalities and powers, in heavenly places, might be known BY THE CHURCH, the manifold wisdom of God.* It is to continue until the gospel, through the Church, is preached to every creature. Nor has the power (given by the Saviour) been taken back. On the contrary, it is to continue to the end of the world, for our Saviour declared to those to whom he gave this power, *go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world.* But all nations have not yet been taught and baptized—and all those to whom Christ gave this power have died. It follows then, that the power is to exist until this is accomplished, and if so, it must be found in a certain class of men, for the promise is made, that the Saviour will be with them to the end of the world.

The question is now fairly presented, to whom was this power transferred? To none other than the Apostles. They were selected by the Saviour to be with Him, as His constant attendants and ministers to preach the gospel. They had also power to baptize, for it is said by St. John, *that Jesus himself baptized not, but his disciples.* This was their first commission. Afterwards they received authority to commemorate our Lord's sacrifice on the cross, when He directed them at his last supper, to do as he had done; that is, to bless the elements of bread and wine in remembrance of him. This was their second commission.

This was again enlarged prior to the ascension of our Saviour. He then declared to them, that all power was given to him in heaven and on earth, and therefore none could question or deny his right to transfer or delegate his authority. He therefore said to the Apostles, *as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost, whose soever*

sins ye remit they are remitted unto them, and whose soever sins ye retain, they are retained.

In this transaction they were raised up to the very same office which Christ himself held. I mean that which belonged to him in his human nature as head and governor of the Church. They were to supply his place in this respect. Full power was given to them, viz: the eleven, (for Judas had fallen from his Apostleship,) to set in order the things that were wanting in the Church, and in short, to do every thing which Christ would have done, had he continued on the earth. And you will observe that the Apostles were admitted to the exercise of this power in the very same manner in which our Lord entered upon his office. He did not enter upon his duties as a public teacher, until the Holy Ghost fell upon him and anointed him for the office. Hence St. Paul says, *no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but he that said unto him, thou art my son, to-day have I begotten thee.*

There was an actual and visible setting apart of Christ for this office. It was equally so in the case of the Apostles. They were not to enter upon the duties of the office which Christ had transferred to them, until they had received in a full and open manner, the Holy Ghost. Prior to the ascension of the Saviour, they had received the *power* to act as Apostles, but not the *gifts* necessary to fit them for discharging the duties connected with the office. The former, viz: *the power*, was given, when Christ breathed on them and said, *receive ye the Holy Ghost*—the latter, viz: *the gifts*, on the day of Pentecost. Hence they were commanded not to depart from Jerusalem, but to wait for the promise of the Father, which saith Christ, *ye have heard of me.* The Holy Ghost had descended upon the Saviour at his baptism, and he declared that the Apostles should also be baptized with the Holy Ghost *not many days hence*, which took place as I have already remarked, on the day of Pentecost.

Here then we have it most solemnly determined, that no man could take such an office upon himself. Christ did not do so. He was set apart in an open and visible manner by his Father. The Apostles did not do so. Their power was enlarged on three different occasions, and each time by the Saviour himself. And when they received the full power which Christ possessed, it was done in the most solemn manner, especially when the ministerial gifts were bestowed, so that every one could at once see, that they had indeed received the promise of the Father—the Holy Ghost. They then commenced to preach the gospel, and began to speak with other tongues, as *the spirit gave them utterance*. And to place the power which the Saviour transferred to them beyond all dispute, and that every one might recognize the right to rule and govern the Church, He further declared to them, *I appoint unto you a kingdom, as my Father hath appointed unto me*.

Here then we have the foundation of the Christian Ministry. This solemn transfer of our Saviour's power to the Apostles, to govern and rule the Church, was the broad seal to their commission to preach the gospel, and under which they were to go into all the world, sustained and cheered by his promise, *lo I am with you always, even unto the end of the world*. And this power was not transferred to any others. The seventy who had been sent out by the Saviour to preach, had no part in it. They were not mentioned, as their commission had expired prior to the crucifixion of Christ. But you will observe, that so long as the Saviour exercised the office of High Priest, and before He transferred it to the Apostles, immediately preceding His ascension, there were three grades in the ministry, as was the case in the Church under the Jewish dispensation. Christ—the High Priest; the Apostles—the priests; and the seventy—the Levites. The Apostles did not reach the highest grade, so long as the Saviour exercised any ministerial authority on the earth, but were raised up to it as He was about returning to heaven. They then stood as His representatives, and arranged the Ministry, as will hereafter

appear, after the model which He himself had followed, viz, in accordance with the Ministry of the Church as it existed prior to His coming.

This point then is clearly settled; that the Apostles held the only ministry which was of Christ. Not only the power to rule and govern the Church, but of course it must also follow to continue the same power. If not, there never has been any authorized ministry in the Church, and all who profess to be commissioned as ambassadors of Christ, are gross impostors. There can be no escape from such a conclusion. For I have endeavored to show you on the authority of the word of God, that Christ gave the power which he had received of the Father, only to the Apostles.

Which brings me to the consideration of the second question.

Had the Apostles successors? This I will attempt to prove. It is a question involving the eternal interests of millions—and if decided in the negative, must destroy the christian ministry under whatever name it may be called. For I have endeavored to show you from the word of God, that the Apostles were the only individuals to whom Christ imparted the power he had received from his Father. If it died with them, and the promise of His presence to be with them *to the end of the world*, is to be limited to them; then all who call themselves ministers of Christ are not only deprived of all power or *right* to preach, but also the only comfort which could sustain and cheer them in their arduous, and oftentimes thankless office—the presence of the Saviour through the influences of his Spirit. But God be thanked, we are not left to doubt on this all important question. We have the transfer of all ministerial power most clearly set forth, as given by the Saviour to the Apostles; and to prove that such an office was needed to bring sinners to the knowledge of the truth as it is in Jesus, we have also the record of the bestowment of ministerial *ability* to fit them for its duties, given on the day of Pentecost, when they spake as the spirit gave them utterance. If such an office was

necessary then, it is equally so now. Thousands are still ignorant of the great salvation which our blessed Redeemer came to purchase, and thousands who have heard the glad tidings, are to be persuaded to believe, through *the foolishness of preaching*. The mere fact that the Apostles also received power to work miracles, and actually did so, in no way affects the argument. This was necessary to establish the truth of Christianity, and put to silence the ignorance of foolish men. But when this power was withdrawn, the *power to act* as the representatives of Christ, was not at all affected, for Christ's promise was not limited, but extended to the end of the world.

This promise must have at once satisfied the minds of the Apostles, that the office they had received from the Saviour was not to cease—that it was to continue until the glad tidings of salvation had been conveyed to the ends of the earth. They could not live to this period, and therefore all doubt as to their right of transfer must have been removed from their minds. But mistake on this subject, was impossible. For they not only received the Holy Ghost at the time when the Saviour breathed on them, and said, *receive ye the Holy Ghost*; and also on the day of Pentecost, to fit them for the performance of the duties of the office, but the Saviour promised to give them the continual influences of this same Spirit to keep them from doing any act which would be wrong, and also *to lead them into all truth*. To direct them not only in preaching the gospel, but to enable them to make such arrangements, as would secure the preaching of that gospel to every creature on the earth.

What then did they do to this end, and what evidence have we that they transferred their powers? One of the very first acts they did after they received the Apostolic office, was to transfer the *very same power* they had received from Christ. One of their number had fallen from the high position on which Christ had placed him. He had betrayed his Master, and had gone to his own place. He had never received the full Apostolic commission, but as St. Peter observed, *he was numbered*

with them and obtained part of this ministry. The fall of Judas was in accordance with a prophecy uttered by David several hundred years preceding the event, *let his habitation be desolate, and let no man dwell therein, and his bishopric let another take.* So that you perceive his fall was foreseen, and at the same time a clear direction was given, that his place should be supplied. This declaration contained in the Psalms must have been long known to the Apostles, and although they may not have had the most remote idea of the manner of its application, yet when the event took place, no difficulty could have been felt in applying it to Judas. That this was the case is evident from the address which St. Peter made to the disciples. He at once referred them to the prophecy uttered by David and applied it to Judas. He stood up in the midst of them and said, *men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before, concerning Judas, which was guide to them that took Jesus.*

They therefore, under the guidance of the Spirit which was to lead them into all truth, *appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.* *And they prayed, and said, thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and Apostleship, from which Judas, by transgression, fell, that he might go to his own place.* *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles.* It is singular that the Apostles should have thus acted, unless they believed that Christ had given to them the power to continue the very same office, they had received from Him. And more especially, that they should so soon appoint an Apostle in the place of Judas, when there was no need to increase their number, if there were to be no succession. It seems highly probable that this subject must have been brought before them by the Saviour himself, on those occasions when he had retired with them from the multitudes which surrounded him, to converse with them, and give them instructions in reference to the Kingdom—

the Church, over which they were to be placed. This supposition is strengthened by the manner in which it was done. St. Peter mentioned it; and referred to the fulfilment of the prophecy contained in the Psalms, as at once demanding of them some action, in reference to the vacancy occasioned by the treachery of Judas. All the Apostles at once consented to it. There were no arguments presented by any of their number, either for or against the proceeding. Neither is there any evidence to show that they thought the proposition admitted of any doubt or hesitancy on their part. Now, how could this be so, unless they fully believed that Christ had given them the power to give to others the power they had received? And unless they had received special instructions on this subject from himself? He must have spoken of the treachery of Judas, and also of the position which he occupied, and if so, it is reasonable to infer that he gave them instructions to supply his place. For it cannot be supposed for one moment, that the Saviour would transfer so great an office as he himself had received from His Father, to feeble and short-sighted men, without giving them instructions, as to the manner in which its duties were to be performed, and more especially, whether it could be transferred to others.

But they could not err in a matter which would forever after give character to the government of the Church of Christ. The Spirit of Christ had been promised to *guide them into all truth*, and to keep them from every error in discharging their official duties. If this be not admitted, and this act of the Apostles considered as unauthorized, we must come necessarily to these two conclusions—that there cannot be implicit reliance placed upon *any one* of their acts—and next, that St. Luke, the writer of the “Acts of the Apostles,” could not have written under the inspiration of the Spirit, or he never would have recorded an unwarrantable act, and palmed it off on the christian world, as authorized. It was his duty to have mentioned that the Apostles acted unadvisedly, and that they had no right to transfer the authority which they had received from the

Saviour. For his silence and of course his implied recognition of this act as authorized, has led to the continuation of this very office, with all its ordinary powers, from that time down to the present hour, as you will hereafter see.

But this cannot be. Few persons are willing to reject the "Acts of the Apostles," and therefore, they must recognize the transfer of Apostolic authority to Matthias. If so, the position is established, that the Apostles had successors. For if the power received from Christ, be rightly transferred to *one*, it is rightly transferred to others. For the Saviour fixed no limit, but expressly promised to be with their successors *to the end of the world*, which promise, as I have already observed, is a clear intimation that the office was to continue.

In addition to this, we find that when the Holy Ghost was given to the Apostles, on the day of Pentecost, to qualify them for discharging the duties of the office they had received from Christ, prior to his ascension, Matthias was equally honored. This was the distinct recognition of the right to transfer their office. For ministerial *gifts* were given to Matthias, precisely as they were given to the other Apostles, and this would not have been the case unless ministerial *power* had been equally conferred.

After this, he was numbered with the other Apostles, and spoken of precisely as *they* were when they spake with other tongues, *as the Spirit gave them utterance. But Peter standing up with the ELEVEN, lifted up his voice and said unto them, &c.* Again, Matthias is numbered with the twelve, some time preceding the conversion of St. Paul, as we find in the sixth chapter of the Acts of the Apostles. *Then the TWELVE called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables.*

Nor can it be supposed that Matthias was only ordained to be a witness with the Apostles, of the resurrection. If this had been the case, that he was only to be a *witness*, and nothing more, there was no need to *ordain* him. For, according to the statement of St. Peter, *he had companied with them all*

the time that the Lord Jesus went in and out among them. Besides, St. Paul himself, in his first epistle to the Corinthians, numbers Matthias amongst the TWELVE, and also states that several hundred were *witnesses* of Christ's resurrection, who never were Apostles. Proving most conclusively, that the mere fact of having seen Christ after he rose from the dead, could not have been the only reason why Matthias was raised to the Apostleship. Speaking of Christ, he says, *he was buried, and rose again the third day, according to the scriptures, and was seen of Cephas, then of the TWELVE, after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the Apostles. And last of all, he was seen of ME, also, as of one born out of due time.* St. Paul, therefore, recognizes Matthias as a true Apostle, as having been properly set apart for that office, and if so, the Apostles had, and were to have successors.

This, however, is not the only instance recorded in the scriptures. St. Paul, who was called to the Apostleship by the Saviour, and exercised the same power which had been given to the other Apostles, also transferred the office he had received. He placed Timothy as Apostle over the Church at Ephesus, and Titus over the Church in Crete. They had supreme authority to rule and govern the Church, and also, to set apart Elders and Deacons—inferior and subordinate Ministers. So that we arrive at another point, viz: that the Apostolic office was not only to continue in the Church; but it was to be supreme. There was no other ministry of Christ, as I have already shown; all power was centered in them, yet they, by the guidance of the Spirit, transferred their office to others, and also created inferior grades in the Ministry, with limited powers, deriving these powers directly from themselves.

That St. Paul transferred the office he received from the Saviour, to Timothy, and gave him superior power and control over the Elders and Deacons, all must admit who are fa-

miliar with the word of God. But I proceed to the proof. St. Paul says, *thè charge that I commit unto thee son Timothy, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the Truth.* The Apostle places him over the Church at Ephesus, and gives him the power to ordain Elders and Deacons in the Churches, as is evident from his instructions to him. *The things that thou hast heard of ME among many witnesses, the same commit THOU to faithful men, who shall be able to teach others also.* And to guide him in the performance of this duty, describes, at length, the qualifications that all should have, to be fitted for these offices. He says,* a bishop (the name then given to the second grade in the ministry; the highest grade being designated by the term Apostle,) *must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the Church of God.) Not a novice, lest, being lifted up with pride, he fall into condemnation of the devil. Moreover, he must have a good report of them who are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let these, also, first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* The ordination of both Bishops (or Elders) and Deacons was committed entirely to Timothy, for the Apostle fur-

*1 Tim. iii chap., from v. 2.

ther writes to him, *lay hands suddenly on no man*. That these offices were parts of the Ministry which Christ gave to the Apostles and their successors, none can doubt, when they remember the charge which St. Paul gives to the Elders of the Church at Ephesus, prior to the placing of Timothy over them as their Apostle. In this charge they are addressed as Pastors (not Laymen) as you will hereafter see. And that the Deacons were also clothed with Ministerial powers of a limited degree is evident, from the fact, that St. Stephen, and St. Philip, both Deacons, preached, and the latter baptized as we learn from the Acts of the Apostles. *Then Philip went down to the city of Samaria, and preached Christ unto them. When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.* And that this office was greatly inferior to the Apostolic office which Timothy held, is evident from the fact, that two of the Apostles were sent, viz: St. Peter and St. John to Samaria, *who when they were come down prayed for them, that they might receive the Holy Ghost (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus) then laid THEY their hands on them, and they received the Holy Ghost.*

But the power of ordination was not the only power which Timothy received from St. Paul, which proves that Timothy succeeded to the Apostleship, and was of course superior in point of office to the Elders and Deacons, but he had also the power to hear charges against the Ministers over whom he was placed, and of course give his opinion as to their guilt or innocence, and not only so, but to rebuke them before the Church, if found guilty. St. Paul says, *against an Elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others may fear.* And in reference to certain doctrines that were taught at Ephesus, he informs Timothy of them, and tells him to charge some *that they teach no other doctrine, than that which St. Paul himself had made known to them.*

But the proof is still stronger that Timothy succeeded to the Apostleship, and that this office was superior to all others. If we now refer to St. Paul's charge to the Elders that were settled at Ephesus, prior to the time when Timothy was placed over them as their Apostle, or as their Bishop, (as the individuals who succeeded to the office were so called as I shall hereafter prove) we will find that no power of ordination was given to them, nor any power over one another. St. Paul's charge to the Elders of Ephesus, is contained in the 20th chapter of the Acts of the Apostles. He says, *take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.* How different this charge is from that which the same Apostle gave to Timothy when he conferred upon him the Apostleship, and placed him over the Churches at Ephesus. The Elders are addressed as a body, and those duties only enjoined upon them that relate to the exercise of the Pastoral office: such as feeding the Church, that is nourishing the members with the bread of life. And in addition, to be watchful over themselves, lest some might be led away from the faith, speaking perverse things. But in his address to Timothy, he speaks to HIM individually—grants to HIM the power of ordination—gives to HIM the power to administer discipline—to rebuke those who might speak perverse things, and places HIM over all the Elders who were at Ephesus.

We have then another instance in which the Apostles imparted to others the very same right and powers which Christ had given to them, and which proves that the Apostolic office was to continue to the end of the world, in accordance with the declaration of the Saviour: *lo! I am with you always, even unto the end of the world.*

The next instance I would notice to prove, that the Apos-

ties imparted their office to others, is that of Titus who was placed over the Church in Crete by St. Paul, as their Apostle or Bishop. He says, *to Titus mine own son, after the common faith, grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.* You, no doubt, are familiar with the fact, that there were one hundred cities in the Island of Crete, and yet St. Paul gives the charge of every Church to Titus. And he gave him not only the power of ordination, but also of removal from the Church, of all who had departed from the faith. *A man that is a heretic, after the first and second admonition, reject, knowing that he that is such, is subverted, and sinneth, being condemned of himself.* These are powers which were never given to any but Apostles. The Elders never exercised any supervision one over another. But Titus had both these powers conferred upon him by the Apostle Paul. Of course he must have been superior to the Elders, and, if so, it proves conclusively that he received the very same powers and rights that the Apostles received from the Saviour himself. I might, also, mention the fact that Barnabas was raised to the Apostleship, as we find in the 14th chapter of the Acts of the Apostles.

Here it may not be out of place to mention that some have supposed that the power of ordination was also exercised by the Elders, and if so, it would in a great degree do away with the necessity for the continuance of the Apostolic office. That it was only an office created for specific and limited purposes. The passage of scripture relied on to sustain this position is found in the first epistle to Timothy, and is in these words, *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.* Even if it be admitted that this passage sustained the position advanced, and that Timothy was ordained by the laying on of the hands of the presbytery, it by no means follows, that there-

fore there was no difference between the Apostles and Elders. For you will remember in his second epistle to Timothy, St. Paul says, *wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, BY THE PUTTING ON OF MY HANDS.* So that you perceive that St. Paul, an Apostle, was present, and was the ordainer, and that the presbytery only signified their assent to the act by the laying on of their hands, as they do in our own Church at the present day. But it is conceded by the most learned men among those who deny the continuance of the Apostolic office in the Church, that the word "presbytery," as used by the Apostle, means the *office* to which Timothy was ordained, and not the persons who ordained him. So that the passage would read, with the laying on of hands, to confer the presbytery, or presbytership, or clerical office. Such is the opinion of Jerome, and Ambrose, early fathers in the Church, who hold to the Apostolic succession, and of Calvin and Grotious, who differ—the former, however, viz: Calvin, on the plea of necessity, as he could not receive the Apostolic ministry, from circumstances said by him to be beyond his control.

But the Scripture argument going to prove that the Apostolic office was to continue, and did continue in the Church, is not yet exhausted. They contain evidence of the fact, recorded when all the Apostles, with one exception, had laid down their lives, as witnesses to the truth and power of the Gospel of the Son of God. This evidence is to be found in the book of the Revelations of St. John. The seven Churches of Asia were addressed by the Saviour, through him. The epistles are directed to the ANGELS of those Churches. And it will be no difficult matter to prove that these were the Apostles or Bishops of those Churches. In the epistle, to the ANGEL of the Church at Ephesus, we have these words. *Unto the ANGEL of the Church at Ephesus write, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them, which say they are Apostles, and are not, and hast found them liars, &c.* This epistle was

written in the year 96, and of course there must have been many Pastors or Elders over the Churches at that time, for there were several when St. Paul sent for them to meet him at Miletus, and also when Timothy was placed over them in the year 65. And we cannot but conclude that many Elders and Deacons, (the inferior ministers as I have already shown) were added to the number by Timothy himself, as St. Paul had fully set before him, the qualifications such ministers should have. But the epistle was directed to the ANGEL of the Church at Ephesus. He was commended for what was good, and re-
 proved for that which was evil in the Churches. If, however, he was not the chief officer, why should he be thus addressed? Why should the Elders and Deacons, the Pastors of the Churches, be overlooked? The only reason that can be given is, that the ANGEL was the Bishop of the Church, and he was held accountable for their conduct, and was either commended or re-
 proved, as it was proper or improper. And you will observe that the ANGEL is particularly commended, for *having tried them which say they are Apostles, and are not, and hath found them liars.* But how could this be done, if he were not an Apostle himself? Or why should he try and examine the pretensions of impostors, if he had been persuaded that the Apostolic office was to be limited to those originally appointed, and were not to have successors? It is at once a distinct admission that at that time, in the year 96, there were *true* Apostles, who had succeeded to the office originally given by the Saviour, to the eleven, *when he breathed on them and said, receive ye the Holy Ghost, as my Father hath sent me, even so send I you.* If not, why try any one who pretended that he had received such an office?

But there are other considerations going to show the continuance of the apostolic office, and that it was supreme and to continue so. "The churches are only called in the epistles, candlesticks—the ANGELS are resembled to stars, which give light to the candlesticks. Which, as has been observed, is a very fit emblem of those who succeeded in the place of the apostles,

whom our Lord calls the light of the world, and resembles to candles, which being put into candlesticks, give light to all in the house. They are also called, as I have remarked, stars, and the same title is given to our Lord himself, who is the great light of the world. In addition to this, the term ANGEL is never given to any, but such as are placed in some high office and dignity under God. The angels of God are the blessed spirits, who always live in his presence, and execute his commands. The Jews called their High Priest by this name, because they looked on him as the messenger of God to them." It is not then, an uncommon mode of addressing those in authority; and the evidence before us is sufficient to prove that this name was applied to none other than the Apostles who had been placed over the Churches addressed by St. John. This, as I have remarked, brings us down to the year 96.

But we have strong human testimony in reference to this point, which at once settles the question as to the office (which the persons addressed as Angels,) then held. And it is evidence which cannot be denied; for we rely upon it with other testimony to prove the canon of Scripture. If it be rejected, we may at once give up the word of God and throw ourselves into the hands of infidels. Ignatius, who suffered martyrdom about the tenth year of Trajan, which was only four years after the death of St. John the Apostle—at which time Ignatius had been forty years the Bishop of Antioch, tells us who was the Bishop addressed by St. John. And it is important here to learn, that Ignatius was made Bishop of Antioch by St. Peter to fill the vacancy occasioned by the death of Evodius. In his epistle to the Ephesians, he speaks "of Onesimus, their Bishop, and exhorts all of them, presbyters and deacons and private citizens, to obey him." Here, then, we have the testimony of one who had conversed with some of the Apostles, and must have been fully acquainted with their views in reference to the ministry and government of the Church. He himself, as I remarked, had received the Apostolic office from the hands of St. Peter. He tells us that Onesimus was at

that time, viz; the period when St. John wrote his epistle to the Church at Ephesus, their Bishop, the chief officer in the Church. And not only so, but he confirms the position already advanced, that there were inferior grades in the ministry—presbyters and deacons, and exhorts them to obey their Bishop. So that the proof is full, and ought to be conclusive, that the Apostolic office was to continue in the Church and always to be supreme.

The proof, however, does not stop here. The testimony is equally clear that Polycarp, who was cotemporary with Ignatius, and the fellow disciple of St. John, was, at this time, the Bishop of Smyrna, one of the Churches addressed. The epistle is directed to him as the ANGEL. And if so, why may we not infer that the epistles were directed to the other Churches in the same manner. To the Angel of each, viz: their Bishop. Ignatius speaks of Polycarp as the Bishop of Smyrna, “and exhorts all the Church, presbyters and deacons, as well as laymen, to be obedient to him.” And Irenaeus, who was Polycarp’s disciple, assures us that Polycarp was ordained Bishop of Smyrna by the Apostles. This testimony we cannot reject, for these early Fathers were competent and credible witnesses of *facts*, although their *opinions* are only to be taken as the opinions of fallible men. If their testimony to facts, as I have already observed, is *rejected*, it is impossible to prove that the book which we call the Bible, and which we prize as the great chart given to us of God to guide us in our voyage through life, is true.

I have thus brought before you the evidence going to show most clearly, that the Apostles had successors; and that the office which they held, was to be given by those who had received it from them, down through the different periods of the Church. And also, that this office was to be supreme and the individuals to whom it was committed, to have the power to rule and govern the Church. In all this period, there is no instance to be found of any one who officiated in holy things without having received their commission from them; and we

find, that the ministry consisted of three grades, as it did in the Church under the old dispensation, Bishops, presbyters or elders, and deacons.

And here it is proper to remark, that although the Apostolic office was to continue, and has continued, as I shall show, without one single link being broken in the chain which connects it to the Great Head of the Church, Jesus Christ, yet the name Apostle has been confined to the first rulers in the Church, that is the Apostolic age. After this age, as we learn from Theodoret, one of the Fathers, the term Bishop was taken from the second order of ministers and appropriated to the first. All, therefore, that is said of Bishops in the New Testament, is to be regarded as belonging to the middle grade, who were then, and are now, designated by the term elder or presbyter. The highest order in the Scriptures, is called by the word Apostle, but it is *now* and has been since the Apostolic age, designated by the term BISHOP. The name, however, is nothing—it is the office we are examining, and thus far, we think, we have shown that it was to continue in the Church, and also as superior to the other orders of the ministry.

If, however, it is urged that an equality of ministry was established by the Great Head of the Church—that all were to be considered equal in point of ministerial rights, such as is held by Presbyterians, Congregationalists and Baptists,* and that there was to be no Apostolic succession—is it not strange that it should have been considered so unfitted for the Church of

*The Methodists do not hold to an equality of ministerial rights. But yet their government is presbyterian, as the ministerial office is conveyed by presbyters. The highest grade is called by the term Bishop, but they have not the Apostolic succession. The Rev. John Wesley, their founder, was only a presbyter of the Church of England. But in endeavouring to excite a greater degree of religious feeling in the Church of which he was a member, he led his followers further than he ever intended or desired. He died, as he himself declared, A MEMBER OF THE CHURCH OF ENGLAND. But he lived long enough to see the danger of ever departing from the established laws of Christ's house, his Church. His followers not only left the Church, but some assumed the title of BISHOP. To whom he thus writes—the letter is directed to Mr. Asbury. In one point, my dear brother, I am a little afraid both the Doctor (Coke) and you differ from me. I study to be little, you study to be great; I creep, you strut along. I found a school, you a college? Nay, and call it after your own names! O beware! Do not seek to be something! Let me be nothing, and Christ be all in all. One instance of this your greatness, has given me great concern. How can you, how dare you suffer yourself to be called a Bishop. I shudder, I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content, but they shall never, by my consent, call me a Bishop! For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better.

He recognized, as you perceive, the necessity for "*the Bishops*" to transfer such an office, as they alone were the successors of the Apostles.

Christ as to be banished from it before the close of the first century. There is not a trace of it to be found. During all this period, I have proved from the Scriptures and from unquestionable human testimony, that the Apostolic office was transferred from one to another, and that it was supreme. That there were inferior grades in the ministry—presbyters and deacons. And how could such an office as was held by the Apostles, and afterwards by the Bishops, their successors, ever arise in the Church, without it had been fully sanctioned by the Great Head of the Church. It is impossible. Men are too jealous of their rights ever to have yielded to such an assumption of power without a struggle. And if so, where is the evidence of any opposition on their part? The word of God is silent—all history is silent. And who could have been the usurper? We might as well expect that history would be silent in reference to our own civil revolution, as to expect silence in so remarkable and complete an ecclesiastical revolution as must have taken place when Bishops were made the supreme rulers of the Church. It cannot be.

But, I ask your attention a little longer, to the evidence which is furnished from the early records of the Church, to prove that the Apostles had successors, viz: the Bishops, and that this succession was preserved in all the Churches of which we have any account. I quote again from Ignatius, of whom we have spoken, and who had been the Bishop of Antioch thirty-six years when St. John died. In his epistles, which are now to be found entire, and which were written a short time before his martyrdom, there is scarcely any duty so earnestly pressed, and so often inculcated, as that private christians should be obedient to their Pastors, and the presbyters and deacons to their Bishops.

In his epistle to the Magnesians, he writes, “seeing then I have been judged worthy to see you, by Damas, your most excellent BISHOP; and by your very worthy PRESBYTERS, Bassus and Apollonius, and by my fellow servant Sotio, the DEACON, in whom I rejoice, forasmuch as he is SUBJECT unto

his BISHOP as to the grace of God, and to the presbytery as to the law of Jesus Christ; I determined to write unto you. Wherefore it will become you also not to use your BISHOP too familiarly upon the account of his youth, but to yield all reverence to him according to the power of God the Father; as also I perceive that your holy presbyters do: not considering his age, which indeed to appearance is young, but as becomes those who are prudent in God, submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the Bishop of us all." Again, he says: "I exhort you that ye study to do all things in a divine concord; your Bishop presiding in the place of God, your presbyters in the place of the council of the Apostles: and your deacons most dear to me, being intrusted with the ministry of Jesus Christ." And in his epistle to the Philadelphians, he says: "But the Spirit spake, saying in this wise; do nothing without the Bishop; keep your bodies as the temples of God; love unity; flee disunion; be the followers of Christ, as he was of his Father. I, therefore, did as became me, as a man composed to unity. For where there is division and wrath, God dwelleth not. But the Lord forgives all that repent, if they return to the unity of God, and to the council of the Bishop." Again, in his epistle to the Tralians, he says: "Let nothing by any means be done without the Bishop, even as ye now practice—subject yourselves to the college of presbyters, as to the Apostles of Jesus Christ, and let the deacons, who are the mystery of Jesus Christ, study to please all men, for they are not deacons of meats and drinks, but ministers of God's Church." And in his epistle to the Ephesians, he says: "Let no man be deceived; whoever is without the altar, is deprived of the bread of God. Let us beware of opposing the Bishop, that we may be subject to God." And again, he speaks of Bishops settled to the ends of the world. And in his epistle to the Church of Smyrna, he says: "Let no man do any thing which concerns the Church, without the Bishop. Let that eucharist be accounted valid, which is ordered by the Bishop, or one whom he appoints. Where the

Bishop appears, there let the people be, even as where Christ is, there is the Catholic Church. Without the Bishop, it is neither lawful to baptize, nor to celebrate the feast of charity, but that which he approves is well pleasing to God." And again: "it is well to know God, and the Bishop. He that knows the Bishop, is honored of God."

I have thus presented a small part of the evidence which this Father and martyr, furnishes. This testimony must be considered valuable inasmuch as he had many opportunities of seeing and conversing with some of the Apostles of our blessed Lord, especially with St. Peter and St. John. You will perceive that he insists upon the fact, that the Bishop is supreme as it regards power and rights in the Church. Nor does he do this, as if any one disputed it, or supposed that any other arrangement could be proper in the Church. He mentions it as a thing acknowledged by all. And you also find that he constantly speaks of the other orders of the ministry, presbyters and deacons, as inferior to the Bishop. Now, how such testimony could be given, and such an arrangement always insisted upon, without it was in accordance with the views of the Apostles, who were guided by the Spirit of God, and with whose views Ignatius must have been fully acquainted, I am at a loss to know.

But, I pass to the next witness, Irenaeus, who was the disciple of Polycarp, Bishop of Smyrna. Irenaeus was first a presbyter and afterwards the Bishop of Lyons. He makes the succession of Bishops an argument against the heretics, who crept into the Church in that age, and propounds it as the surest way to orthodoxy in the Christian faith, to follow those who descended in a direct line of succession from the Apostles. "We, he says, can reckon up those whom the Apostles ordained to be Bishops in the several Churches, and who they were that succeeded them down to our time. And had the Apostles known any hidden mysteries which they imparted to none but the perfect, (as the heretics pretend,) they would have committed them to those men, to whom they committed the

Churches themselves; for they desired to have those in all things perfect and unreprouable, whom they left to be their successors, and to whom they committed their own Apostolic authority." He then adds, "that because it would be endless to enumerate the succession of Bishops in all the Churches, he would instance in that of Rome." In which he tells us, that Linus was ordained the first Bishop by St. Peter and St. Paul. The next was Anacletus, after him Clemens, and so on to Eleutherius, who was the twelfth from the Apostles, and filled the Episcopal chair when Irenaeus wrote.

Here is testimony full and complete, from one who was the disciple of Polycarp, and must have often heard the latter speak of the Apostles, and the mode prescribed by them, for the government of the Church. It is in itself conclusive. For Irenaeus not only asserts the fact that the Bishops were the successors of the Apostles, but also that he had at that time a correct list of all who had succeeded to that office in all the Churches from the time in which the Apostles lived down to his own day.

I also quote from the writings of Hegesippus, who lived at the same time with Irenaeus, who travelled through a great part of the world on purpose to learn the doctrine and tradition, left by the Apostles in the Churches which they founded. He says, "he had conversed with many Bishops, and received the same doctrine from them all. One of these, whom he mentions by name, was Primus, Bishop of Corinth. Another was Anicetus, whom he found Bishop of Rome on his arrival there, at which time Eleutherius was his deacon. After Anicetus, Soter was Bishop of Rome, and Soter was succeeded by Eleutherius. He also states, that Simeon, the son of Cleophas, being of our Lord's family, succeeded James in the Bishoprick of Jerusalem. And in every succession, he says, and in every city, the same doctrine is received, which was taught by the law, the prophets, and our Lord."

Here then we have Irenaeus and Hegesippus, living at the same time, in different parts of the world, testifying that

the Apostles had successors, and that there were Bishops in the different Churches. And not only so, but actually tracing their succession from one to another.

This succession you will find brought down to the council of Nice, in the year 325, by Eusebius in his ecclesiastical history. No link is broken in the chain which connects the Bishops with the Apostles, and of course with Christ. Another witness, who lived in this age, is Polycrates, Bishop of Ephesus. In a letter addressed to the Bishop of Rome about the time of keeping Easter, part of which you will find in Eusebius, he appeals to the tradition of former Bishops and martyrs, and the practice of those who lived in his own time. Among others, he mentions Polycarp, Bishop of Smyrna and martyr—Sagaris, Bishop of Laodicea and martyr—seven Bishops of his own kindred, and great multitudes of Bishops who assembled with him to consult about the time of Easter. And he says, that when he wrote this epistle, he had been 65 years a christian. So that here is a witness beyond exception, who lived the greatest part of the next age after the death of the the Apostles, testifying that Bishops were settled in all the Churches.

Clemens, Bishop of Alexandria, also lived at this time. He was considered one of the most learned men of that age, and he speaks of the ministry existing in three orders, of which the Bishop was supreme. Speaking of Matthias, he says, "that though he was not elected by our Lord with the rest of the Apostles, yet having deserved to be advanced to that office, he was substituted in Judas' place. And even now, he says, they who live up to the perfect rule of the gospel, may be taken into the number of the Apostles. He is indeed a deacon and minister of the divnie will, and he is a presbyter of the Church, who does both practice and teach what our Lord has prescribed." And again, he says, "that St. John, the Apostle, returning from Patmos the place of his banishment, to Ephesus, went about the neighbouring nations, and in some places ordained Bishops—

in others established Churches, and in others, set apart such for the Clergy, as were pointed out to him by the Spirit."

I might go on and bring proof after proof from these early witnesses, but I will conclude this part of the subject by a quotation from the writings of the celebrated Tertullian, a presbyter, who lived at the end of the second and commencement of the third century. He says, "the chief or high priest, who is the Bishop, has the right of giving (baptism) and after him, the presbyters and deacons, but not without the Bishop's authority, on account of the honor of the Church, which being preserved, peace is secured." No language could be stronger going to show the superior office and power of a Bishop, and also that such an office was held in his day. And you will observe in all the writings of the early fathers, there is not the slightest allusion made to any superiority among the Bishops themselves. They were all equal. It was at a much later period, when the Bishop of Rome endeavored to gain the supremacy.

I have now endeavored to bring this subject before you, in as clear and condensed a manner as possible. And in doing so, I have shown that the Apostles received full power to rule and govern the Church from Christ—that they, very early transferred that power to others, and that the office was continued in the Church. That it was supreme. And that they established two inferior grades in the ministry, to which was given limited powers, derived entirely from the Apostles, and the Bishops, their successors. How any one can resist the testimony, I know not. And what is still more singular, the opponents of the Apostolic succession will refer to the very Fathers, whose testimony I have quoted, and depend upon them to establish the truth of the word of God, and many other doctrines, but reject their testimony when presented to establish one of the most important of all truths—the regular succession of the Apostolic ministry.

Having then established the position under consideration, the question is naturally presented, whether we have this min-

istry. If not, we have no right whatever to perform the duty before us—of giving part of that ministry to others. But God be thanked, that question can readily be answered. We can trace up our ministry much further than the reformation. We go back to the days of the Apostles, and find that they early obeyed the command of Christ, *go ye into all the world, and preach the Gospel to every creature.* This gospel was early carried to that Island now known as Great Britain. It is generally supposed that St. Paul was the first messenger of truth who visited it. And this opinion was held at a very early period. The testimony to this fact was first given by Clement Romanus. He says, that the Apostle Paul “travelled to the utmost bounds of the west,” an expression, according to Theodoret used, to denote the British Islands. Clement gave this testimony as early as the year 70. To the like effect is the testimony of Jerome and Theodoret. At all events, the proof is most ample to show that christianity was early introduced into these Islands. And the first records of the Church that was established there, show that it was organized, as all the other Churches were, by the Apostles, and in three orders, with the Bishop as supreme. That the *SUCCESSION* was carried there by St. Paul and continued, as you will see, uninterruptedly in the Church.

As early as the year 314, we have an account of the council of Arles, and among those assembled, there were several Bishops from Britain. Also, in the council at Sardica, in the year 347, and at the council of Ariminium, in the year 359. This is important testimony, going to show the early organization of the Church in Britain, and also that they had the true succession of the ministry, and that the Bishops, (as the Apostles,) were the supreme rulers in the Church. And also, that there was no superiority among the Bishops themselves. That at this period, no supremacy was claimed by, or granted to, the Bishop of Rome.

And it will enable us to answer satisfactorily the question often asked, did your Bishops, viz: the Bishops of the Episco-

pal Church, received their succession from the Roman Catholic Church? We answer unhesitatingly, no. The old British Church from which we descend, existed several hundred years in all her purity of doctrine, worship and ministry, before she was brought under foreign ecclesiastical power. But even if we had received our ministry through that source, it could do us no harm. For that Church, and many of her eloquent defenders, I have great respect. For, with all her errors, she has the regular succession of the ministry, and is a part of the Catholic Church. And it is not the way to remove those errors, to denounce and abuse her priesthood, and hold her up to scorn and derision. Oh no. I would rather speak of her in kindness—thank her for the good she may have accomplished in preserving the word of God—and tell her of her faults—of her departure from the old Catholic Church—and endeavor to persuade her to give up the commandments of men, and come back to the uncorrupted Church of Christ. I pray ardently for this happy period to arrive, when she will give up her errors, and come with all her untiring energy—her patience under trial—and her self-sacrificing and self-denying priesthood, and unite in the great work of bringing the scattered sheep of Christ, into one fold, under one Shepherd, Jesus Christ, the Lord.

The old British Church then, was not established by, nor placed under any foreign ecclesiastical power. She was independent of all other Churches. The only preference ever given to any Church in the early periods, was to the Church at Jerusalem. And this was only the preference of RESPECT, from its being the place where the Great Head of the Church offered up himself a sacrifice for the sins of the world. She was the MOTHER CHURCH. And we find this respect early shown to her, for in the first council of the Apostles, her Bishop, James, presided and delivered the opinion of that body.*

In all the early councils, you can easily see, that there was

* See 15th chap. Acts of the Apostles.

no spiritual supremacy claimed or admitted. Even Gregory the Great of Rome, when the Bishop of Constantinople attempted to maintain such a claim, used the following language: "WHOEVER CLAIMS THE UNIVERSAL EPISCOPATE IS THE FORE-RUNNER OF ANTICHRIST." *Gregor. Magn. Epist., let. 6. Epistle 30.*

It was not until the year 596, that the attempt was made to bring the Catholic Church of Britain under the Roman Bishop. Augustin, the monk, was sent to Britain for this purpose—and shortly after his arrival, through the aid of Elhelbert, a meeting of the Clergy of the British Church was held at a place known afterwards as Augustin's Oak. "At the different meetings held, there were present, the Archbishop of Cambria, seven Bishops, and a number of the other British clergy. Augustin wished them to submit to the Bishop of Rome and come under his jurisdiction—to conform to the Romish custom of keeping Easter—to use the Romish forms and ceremonies in the ministration of Baptism, and to join the Romish missionaries in preaching to the Saxons." The request was startling to the Bishops of the British Church, and was rejected in the strong and decided language presented by the good Dinoh, of Bangor.* But resistance was vain—the British Church, the true Catholic Church, of which the Episcopal Church is a part, was forced, by the civil authority, into submission, and by degrees lost her independence. And these facts are in accordance with the views of that eminent jurist, Sir William Blackstone. He says in his commentaries, (*B. 4, Ch. 8,*) "under the Anglo-Saxon dynasties, the island was comparatively independent, and was more in *communion* with, than *subjection* to, the Italian Pontiff; but the Norman line of monarchs, after William the Conqueror, submitted to the dictation of the Popes, and conceded one point after another, un-

* Be it known and without doubt unto you, that we all are, and every one of us, obedient and subjects to the Church of God, and to the pope of Rome, and to every godly Christian, to love every one in his degree in perfect charity, and to help every one of them by word and deed, to be the children of God; and other obedience than this, I do not know to be due to him whom you name to be *pope*, nor to be the *father of fathers*, to be claimed and demanded. And this obedience we are ready to give, and to pay to him, and to every christian, continually. Besides, we are under the government of the Bishop of Kaerleon-upon-Uske, who is to oversee under God over us, to cause us to keep the way spiritual.—*Fuller's Church history of Britain, page 89-90*—where see original.

til the nation found itself completely under the foot of a foreign Bishop.”

Thus the Church continued, until she had the power of throwing off the foreign yoke imposed upon her. This power was exercised in the sixteenth century; and her Bishops, Cranmer, Latimer and Ridley, who had the regular Apostolic succession, abandoned the errors introduced into her bosom, and brought out from the rubbish of ages, the old British Church of St. Paul, the TRUE CATHOLIC CHURCH, which ever since, like the polar star, has guided many a tempest-tost soul, to the haven of eternal rest. They did not leave the Church, or establish a new church, they continued in it, and diffused throughout every part of it, the life and light of the gospel of the Son of God. But those who clung to the Bishop of Rome, set up another Church—it is true having an Apostolic ministry, but in a state of schism. From the former Church we received our ministry.

At the period of our civil revolution, the Episcopal Church in the colonies, was under the care of the Bishop of London. An ecclesiastical revolution also took place, and the Church renounced all foreign jurisdiction. Of course the Church in America was left without a Bishop, and without the Apostolic succession. But God’s promise was still recorded—the Church of Christ could not be destroyed. Accordingly, the Rev. Samuel Seabury, an eloquent defender of the faith, early received the Apostolic office, from the Church in Scotland—and that eminent servant of Christ, William White, then a presbyter, in Pennsylvania—and Samuel Provoost, a presbyter of New York, repaired to the mother Church in England, and received from the hands of her Bishops, the Apostolic succession—and with James Madison, of Virginia, who also received the Apostolic office from the English Church, have continued it down through the different Bishops since consecrated to that office—and now throughout the length and breadth of the land, the gospel of Christ is proclaimed through the Church, and by an Apostolic ministry.

Happy people then are we, to have this ministry. For

amidst all the agitations of the christian world, the Church has stood firm and decided—and not one of her Bishops has been carried away from the simplicity of the faith as it is in Christ. God grant that she may so continue—that in all the storms and tempests which are beating around her, she may, like the Ark of olden days, a beautiful type of the Church, ride safely over every tossing wave, until she quietly rests on MOUNT ZION, carrying back the Jew, long an exile from his home, with his harp tuned and singing the song of praise and gladness—and the Gentile—rejoicing, that Christ hath broken down the middle wall of partition, and united in the bonds of christian brotherhood, the whole nations of the earth. Hasten on, happy, happy day of the Lord.

But, I have left, only a short space to notice the powers and duties of the successors of the Apostles. These, however, I have fully noticed on former occasions. I will, therefore, be brief. They are to ordain presbyters and deacons, and send them forth to preach the unsearchable riches of Christ. For as St. Paul says: “*How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be SENT?*” They are to rule and govern the Church, and be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God’s word, and so minister discipline that they forget not mercy.

They are to confirm all who have been made disciples through the washing of regeneration, (baptism,) by laying their hands upon them, and invoking the aid of the Holy Spirit, that they may continue Christ’s faithful soldiers and servants, to their lives end, as St. Peter and St. Paul did upon the disciples in Samaria.

They are to preach the word, as well as to send others to preach, and to do it without fearing the face of man. The whole truth of God is to be made known—the riches of his mercy in Christ, as well as his determination to punish for unrepented sin—heaven is to be presented with all its joys, as the reward

of the faithful—and hell with all its woes, as the lot of the disobedient.

They are to visit the sick, and comfort the dying believer, and hold up to the sinner, even struggling in the agonies of death, the invitations of mercy. These duties (with the exception of ordination, confirmation, and ruling the Church, &c.,) are common with all the orders in the ministry. It is also the duty of the presbyter and deacon, to perform them with an eye single to the glory of God. And especially they are to tell men, that it is only through this ministry that pardon and acceptance with God, can be made known. Not that there is any power in the ministry to forgive sin, but they who hold this office, are the constituted agents, “to pronounce and declare to his people *being penitent*, the absolution and remission of their sins.” Without such a declaration on the part of the ministry, there is no tangible evidence of pardon. The repenting sinner who has come to Christ by faith, may be accepted long before this act; but this act is the tangible evidence communicated through the ambassadors of Christ.

If not, what is the use of the ministry? They are the agents of Christ, and as such, are to make known the terms of reconciliation and pardon to sinners; and on the supposition that these terms have been fulfilled, they are also to declare that they *have* been pardoned and accepted of God. Such a view of this subject places the ministry where Christ placed it, and holds out to repenting sinners, the strong encouragement to come to the minister of Jesus, not as a mere hireling employed to perform certain specific duties, but as his agent authorized to tell him, his sins are forgiven. How holy the office! and what weight of responsibility is thrown upon a minister of Christ.

My beloved brother,* you have already received a part of this office, and are about to be advanced to a higher grade, “having purchased to yourself a good degree.” You already know some of the anxieties and cares connected with the ministerial office. But I bless God that with these you have had strong evidence that you have not laboured in vain. That he

* The Rev. Montgomery Schuyler.

has vouchsafed his blessing upon your efforts, and given you some seals of your ministry. But my beloved brother, your work is only begun—the fields are white to the harvest—souls are perishing around you, and it becomes you to put on the whole armor of God, that you may be able successfully to contend against the evil one. Look first to yourself—cultivate a close intercourse with God—have the blessed Saviour before you in all his loveliness, and in all his efforts to save men—and lean continually upon the Spirit of God to hold you up, as well as prepare you for the duties of your office. Stand boldly, yet meekly, before men—and proclaim your message. Be mild—courteous—firm—decided—above all, *preach Jesus*.

My beloved friends,* you are now about to receive the lowest part in this ministry, yet it is an honorable part. It will enable you, (by the permission of your Bishop,) to preach the Gospel, and admit disciples into the school of Christ. The same advice which I have given to the beloved brother beside you, I would also give to you. But as you have not had any experience in the ministry, I would add a few cautions with it. The times in which we live are exciting, and you have need of much prudence and care, lest you may be drawn away from the appropriate duties of the ministry. Many suppose, and many too of those who are admitted into the ministry, that the way to be useful is to join heart and hand in all those societies which are formed by men for benevolent purposes. Indeed, a failure to do so, most generally brings upon all who refuse to join such societies, reproach and oftentimes scorn. Few have the moral courage to keep aloof, and follow the plans which Christ has given for the reformation of men. They let go the Gospel, and depend upon human efforts, to dry up the desolating streams of vice. Now, my brethren, I ask you not to oppose the efforts of men to put down any vice, God forbid! I would rather tell you to bid them God speed. But I want you to remember that you are always to be ministers of Christ. That He has instituted a great society, into which he invites all of human kind—the Church. That

* Mr. Sabin Hough and Mr. Edward Hodgkin.

the means which He has revealed to promote their reformation, not only of the outer, but the inner man, and fit them for becoming worthy members of this Church, is His Gospel.

This is to be your means—and I would advise you, as you desire success in winning souls to Christ, and value your future peace and influence among men, to keep aloof from every voluntary society. In doing this, you are not to oppose any benevolent effort of men, but only to show, that wherever *you* go, and wherever found, *you* go and are *found* ready, to preach Jesus. This cannot be done in these societies. A minister, therefore, loses his influence—becomes secularized, and oftentimes excited, in a manner unworthy of his character and calling, and soon fails in the performance of the appropriate duties of his office. The religious world is full of such instances, and I would therefore, most affectionately warn you, and beseech you to be the more diligent in preaching the truth as it is in Christ.

May God give you strength of mind and of body, to fit you for the arduous duties of the ministry, and at last give you the happy reward promised to all those who turn many to righteousness—to shine as the stars forever and ever.

"I would to God it lay in me to restore the government of Bishops. For I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that hereafter will grow up a greater TYRANNY in the Church, than there ever was before."

MELANCTHON.

APPENDIX.

It is sometimes urged by persons, who deny the Apostolic succession, and who are unable to meet the Scripture argument, clearly proving that it was established by the Saviour himself, that such a government is monarchical, and unsuited to the genius of our free institutions. To persons who are in the habit of examining such subjects and forming their own opinions, it would be unnecessary to add a word to refute an assertion so utterly unfounded and at variance with the truth. But lest such appeals, (worthy only of religious demagogues,) to popular prejudices, should blind the minds of some honest inquirers after truth, I would very briefly show, the beautiful analogy which exists between the ecclesiastical institutions of the Protestant Episcopal Church of the United States, and the civil institutions of the United States.

At the time of our civil revolution, the Church, as is well known, separated herself entirely from the jurisdiction of a foreign Bishop, and declared her independence; but she never could forget that * “she is indebted, under God, to the English Church, for her first foundation, and a long continuance of nursing care and protection.”

Having received the Apostolic succession from this Church, by which she could increase her ministry, and extend her influence, her first efforts were made to conform her whole human organization and legislation to that adopted and followed by the people of this country in reference to their civil govern-

* Preface to the Book of Common Prayer.

ment. The consequence was, that the government of the Protestant Episcopal Church in the United States, became truly republican in its character, as we will hereafter see, and in which I have no hesitation in saying, that the rights of the people are better secured, than in any other ecclesiastical organization; for there are no permanent officers, so far as the Laity are concerned, but fresh representatives are yearly selected by the people, and have a voice in all her legislation.

But I will present the analogy to our civil government:

In both, the power of government resides primarily in the whole people.

In both, the forms of government are representative ; in the Church, however, there are no limitations in the application of the principle of universal suffrage.

The parish meetings, and the town or district elections, are analagous.

The parish vestries, and the select men, or common councils of the towns or cities, are analagous.

The union of parishes into dioceses, and the union of towns or counties into states, are analagous.

The independence of the several dioceses, and the independence of the several states, are analagous.

The union of the several dioceses into one General Convention, and the union of the several states into one General Government, are analagous.

The Diocesan Conventions, with their secretaries, and the state Legislatures with their secretaries, are analagous.

The representation in the Diocesan Conventions, and the representation in the state Legislatures, from the people DIRECTLY, are analagous.

The General Convention of the United Dioceses, and the General Congress of the United States, are analagous. The house of Bishops, in the former, corresponding to the Senate in the latter, and the house of Clerical and Lay Deputies, in the former, corresponding to the House of Representatives, in the latter.

But sufficient proof is here given to show, how scrupulously careful the Church has been to guard the rights, as well as secure them, of every member of her fold. The poorest member has an equal voice in her councils with the most wealthy and influential, and no law is imposed upon any, without their own consent.

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